

# HITHERTO

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1873  
1923



THE ERTO

1873  
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1681



*A Record of Fifty Years' Work in Gujarat  
and Manchuria in connection with the  
Women's Association for Foreign Missions  
of the Presbyterian Church in Ireland.*











*Photo by Rev. Geo. Wilson.*

A MOHAMMEDAN  
MILKWOMAN.



# HITHERTO!

1873—1923.



Graham & Heslip, Missionary Printing Specialists,  
Franklin Works, Belfast.





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## HITHERTO!

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**H**ITHERTO! The word is fragrant of a past we would not willingly forget. It is also richly laden with promise for a future towards which we look with confidence and expectation. Its keynote is—that He who has led us with unerring wisdom and unfailing faithfulness up till this hour will still lead on, henceforth and for ever. There is pleasure and profit in remembrance. We never really know the progress we have made until we look back upon the way we have travelled. Down in the valley of daily drudgery we are shut in by mists we cannot penetrate, but when we reach a summit and look back, we may see the land we have traversed bathed in golden sunshine, and we are able to say, “Bless the Lord, O my soul, and forget not all His benefits.” Such a vantage point, surely is a jubilee.

The backward look gives cause for thankfulness, and thus it diffuses the spirit of gladness which transfigures service. It also inspires, for, to Christian men and women the best in the past is but an earnest of what the future holds in store. The probation that comes with experience worketh hope. Over much that we have done must be written by the finger of Judgment the words “Neglect” and “Failure;” but, “all things” considered, “labour is not in vain in the Lord,” and what has been done indicates what may be done if only “whereunto we have already attained, by that same rule” we walk with more painstaking conscientiousness and more earnest enthusiasm.





## CHAPTER I.

### Gates of Brass—India

“Old, strong, and heavy are the gates. Who will unlock them? Who will throw them open?—Only The Master Worker can.”



First  
British  
Missionary  
Society

It would seem to be a rule of the Spirit's working that only in a time of spiritual revival is missionary zeal quickened in the Churches. Life must be gained before it can be spent in service. Certainly this was true of the latter half of the eighteenth century. The Church had been passing through a time of great spiritual deadness, but had been brought to new life through the preaching of such men of fervent faith as Wesley and Whitefield, for whom also the way was being prepared by the writings of Law, Doddridge, Watts, and others. Following on this quickening of spiritual life the first British Missionary Society was formed in connection with the Baptist Church, and in 1793, William Carey, the father of the modern British missionary enterprise, set sail to attempt great things for God in India. One of the many things undertaken by that remarkable man was the translation of the Scriptures into Gujarati. This great work was only partially carried through, and, although it bore traces of the circumstances under which Carey had to labour, the attempt was a noble one.

Irish  
Presbyterian  
Mission

It was in 1840, that the Irish Presbyterian Church, after years of earnest thought, first ventured upon a Mission of its own, and was led to adopt the province of Kathiawar in West India, as its sphere of labour. At the end of 1845 our Church also took over the neighbouring province of Gujarat, on the invitation of the London Missionary Society, who were with-

Gujarat. drawing from that district in order to consolidate their forces  
 Farms and in the South and East of India. Gujarat is one of the fairest  
 Villages and most fruitful of the provinces of India. Some have called  
 it "The Garden of India," but others, impressed rather with  
 its fertility, have, perhaps with more correctness, called it  
 "India's Farm." Outside the larger towns, farmers form  
 the bulk of the population. The farming system differs from  
 that of our country where each man dwells in or near his  
 farm, in that the farmers all live together in villages and go  
 out each morning to their fields, which may be as much as  
 two or three miles distant. The size of the villages varies  
 greatly, some having a population of several thousands, while  
 there are others with not more than a dozen houses. The  
 wife of the poorer farmer leads a very busy life. She is up  
 by four or five o'clock, churning, grinding, cooking, drawing  
 water, collecting fodder for the cattle, sometimes climbing  
 the trees to get it, cleaning out the "byres," and all this, in  
 addition to looking after her children. No wonder she often  
 says she has no time for religion.

Early In Gujarat, as in the rest of India, the lot of women and  
 Marriages girls is, as a rule, a hard one. One of the greatest of India's  
 social evils is the custom of early marriages. A girl is married  
 any time between the ages of 3 and 10. She does not indeed  
 go to her mother-in-law's house till she is 12 or 13, but she  
 must pay frequent visits there, and during the last two years  
 must learn from her own mother how to perform the various  
 household duties. The vast majority of girls do not receive  
 any school education, and the school days of the few who do,  
 come to an end very early, and are irregular while they last.

Child One of the saddest sights of India is that of the little  
 Widows Hindu widow. Married in childhood, perhaps, to a man of  
 mature years, it often happens that she is left a widow while  
 still the merest child. She is then regarded as an outcast  
 from society, and a curse to all whose eyes light upon her.

Another tremendous problem, both social and religious, is



**Caste** the system of caste that prevails among the Hindus. "It has divided the mass of Hindu society into innumerable classes and cliques, created a spirit of extreme exclusiveness, killed legitimate ambition and healthy enterprise, and fostered envy and jealousy between class and class." So writes an Indian. To become a Christian means loss of caste, and it requires courage of no ordinary type for an Indian to face a calamity such as that. For an Indian woman or girl to do so is almost impossible.

Among the Hindus, women have special disabilities. For many a year they were forbidden to have anything to do with education; their duty was *to do* and not *to know*. They are rank idolaters, worshipping hundreds of spirits which dwell in everything about them and fill their hearts with untold fears. Though nominally considered of no importance, the Hindu woman has yet great power in her own home. In the past she has used this power on the side of what is conservative and traditional, bitterly opposing all change in family religion or custom, but if she were won for Christ, and upheld in her home all that is lovely and of good report, what a force for Christianity she would be!

The great mass of the people are Hindus, but there are also many Mohammedans, and a relatively small, but influential body of Parsis. **Mohammedan Women** Mohammedan women have the least liberty of any. It is amongst them that the real "zenana" is found, that domestic prison where, from the age of 12 or so, the women are shut in from the pure free air of heaven and all contact with the outer world. Their religion consists mainly in saying prayers, which have no influence on their daily lives, and in repeating part of the Koran which they do not understand. Yet their religion is the most important thing in their lives. Their families and household duties take second place. No work, however compelling, must ever be allowed to interfere with their times of prayer.

The Parsi women have more freedom, and are

**Parsi  
Women**

treated with much more respect by their husbands and brothers. Great stress is laid by them on education, especially amongst the upper classes. Some women are very highly educated, and engage in literary work of various kinds. By their wealth, culture and ability, Parsis exert an influence far out of proportion to their numbers. Though so far ahead of others in liberty and education, yet in the sphere of religion, the Parsi women are well-nigh as full of nameless fears and ignorant superstitions as their neighbours. Their religion is that of the Persian prophet, Zoroaster. They worship one god symbolised by fire, and their whole duty is summed up in right thought, right speech and right action.





## CHAPTER II.

### Making the Keys (1)

“The keys are made, and lying bright and ready.”

**E**ARLIEST Work Among Women

**D**URING the early days of the Irish Presbyterian Mission the foundations of the Zenana Mission were laid. The beginnings of work amongst women are to be found in the devoted service of the wives of the first missionaries, service which was freely and lovingly given. Unobtrusive as it was, it later brought a rich reward. The missionaries' wives were necessarily hampered in their work by the call of duties of the home; though their hearts were in the Mission, their full time and energies could not be devoted to it.

Growing Interest

The year 1873 saw a great advance in Gujarat. There were 154 baptisms as against 32 in the previous year, and great spiritual stirrings began to be felt in many of the villages. At home also there was a spirit of growing earnestness and expectation. It was believed that the time was ripe for a greater effort to be made, and it was borne in upon the heart of that talented enthusiast, Dr. Fleming Stevenson, then Convener of the Foreign Mission, that in order to make our work abroad more comprehensive, a special organisation devoted to work amongst women and girls was necessary.

Birth of the W.A.F.M.

Unfortunately there was as yet no general conviction amongst the women of Ireland as to the necessity of this work. The cry of the women of India had not yet reached these shores. Public sentiment and opinion had to be created. Very opportunely at the General Assembly in June, 1873, there were present as deputies from the Free Church of Scotland the Rev. Dr. Murray Mitchell and the Rev. Narayan

Sheshadri, two veteran missionaries working in India. They were asked to address a large meeting of women convened in Belfast, and many other meetings throughout the country. This they gladly did, and so great was the enthusiasm aroused that the women of the Church at once threw themselves whole-heartedly into the work of organising a Women's Association for Foreign Missions. The Association came into being that same year. So was made ready our first key for unlocking the prison gates for the women of the East.

First Key

The new organisation (which is entirely separate in every way from the Foreign Mission) included a general committee of sixty-two ladies representing all parts of the Church, an executive committee of nine ladies, an examining committee of three men and two women, and a consulting committee of thirteen men, including the Foreign Mission Conveners. The entire affairs of the Zenana work, both agents and money, were managed by the women themselves. The first regular Executive met in Belfast on 29th September, 1874, when Dr. Stevenson submitted a scheme of organisation and bye-laws, and these were finally adopted at a second meeting on 26th October.

This day was also memorable as the occasion when the first missionary of our Association, Miss Susan Brown, was commended to God on the eve of her departure to India. Miss Brown was the sister of the Rev. William Wallace Brown, missionary to Gujarat, whose memory is still fragrant there. The two Christian villages of Brookhill and Brownpur commemorate his devoted life and fruitful service. Miss Brown spent eight years in India, and was compelled to retire, in 1882, owing to ill-health. It is a great delight to know that she is still with us, and as deeply interested as ever in the work, of which she was the pioneer. On that same day, Mrs. Wallace, the Foreign Corresponding Secretary, was directed to write to India and engage our first native woman teacher. This was Ashabai, daughter of Abdul Rahman, the

First Names  
on Roll of  
Honour

MISS S. BROWN.

First Missionary of the  
W. F. M. A.



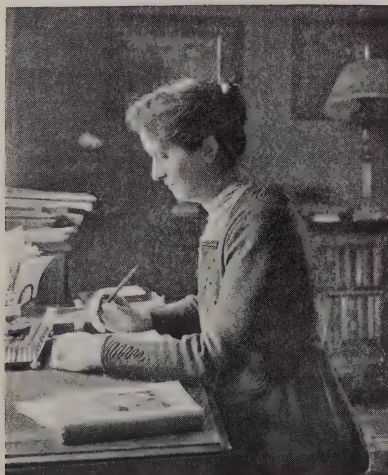
MRS. LEMON.

Treasurer for 35 Years.



MRS. PARK.

Secretary for 34 Years.



MRS. R. BROWN.

Editor for 28 Years.





ASHABAI: FIRST NATIVE WOMAN TEACHER.

first convert of the Irish Mission in Kathiawar. From that day, until the time of her death in 1898, Ashabai was the faithful friend and helper of the missionaries, and a most devoted follower of Jesus Christ, remaining unmarried all her life, contrary to the custom of her country, that she might the better serve Him.

### Making the Keys (2).

There have always been two secretaries and generally three. The first to hold office were Mrs. Fleming Stevenson and Mrs. Park, with Mrs. Wallace as Foreign Corresponding Secretary. The office of Recording Secretary has been held in turn by Mrs. Park, Miss E. G. Sinclair and Mrs. Hamilton M'Cleery. Mrs. Park was untiring in her devotion to the cause during all the 34 years she was actively engaged in it, and great sorrow was expressed when at length she felt compelled to resign. Miss Sinclair gave herself with equal whole-heartedness to the work for 16 years ; and now as we enter our Jubilee year we welcome our new secretary, Mrs. M'Cleery, confident that she will continue the best traditions of her predecessors. The office of Home Corresponding Secretary was filled by Mrs. Fleming Stevenson (1874-1888), Mrs. J. C. Steen (1888-1897), Mrs. Barron (1897-1913), and up to the present day by Miss Leta M'Neill. The first Foreign Corresponding Secretary was Mrs. Wallace. She was succeeded in 1888 by Mrs. Jacob, the daughter of one of our first missionaries in India, who resigned the secretaryship in a year's time in order to go back to work as an honorary missionary in the land of her birth. Her sister, Mrs. R. Workman, was appointed in her stead, and carried on the work until 1898, when it was taken up by Lady Crawford, who serves our Association in this capacity to the present day.

The duties of Treasurer were undertaken first by Mrs. Finlay (1874-1877), then by Mrs. Lemon, who threw her

whole heart into the work for the long and arduous period of 35 years. By that time the burden of the financial work had become so great that it was impossible for one lady to undertake it all. So a new arrangement was made under which the Financial Secretary of the Church became responsible for the receiving and paying out of all the moneys of the Association. This was in 1912. The other duties of the treasurer-ship were undertaken first by Lady Anderson, and now by Mrs. Coey.

It would be impossible to enumerate all the noble band of women who formed this key of personal service in the home-land, Secretaries, Treasurers, Presbyterial Secretaries, Collectors and Organizers of Sales of Work. Many others there were who devoted head and heart and hand to the cause of missions, and many who perhaps were laid aside from more active work, made prayer their special service.

The annual meeting has always been one of the main features of the year's activities. The first was held in Derry in June, 1875, when it was reported that there were 49 auxiliaries, with a membership of 2,500 and a total income of over £1,200, of which £450 was given in donations, and the rest in subscriptions. These annual meetings are always looked forward to with interest and expectation. For many years the addresses at the public meeting were all given by men, even when our own Zenana missionaries were at home on furlough. A new feature, however, was added in 1888 to our "Women's Day," when a separate Women's Conference for women only was held in the forenoon. All the speakers here were ladies, and a lady was in the chair. The conference proved so successful that it was decided to continue it, and it now forms an integral part of our proceedings. But it was not until 1892 that our first woman speaker, Dr. Mary MacGeorge, herself, pleaded the cause of medical missions at the public, as well as at the private meeting.

Another aid to the deepening of missionary interest was

Second Key

The Annual Meetings



Branch  
Organisation

found in the Branch organisation. All the auxiliaries of a neighbourhood met each quarter by means of their representatives. They thus kept themselves well informed upon matters of missionary interest, and united in prayer for our missionaries and their work. Members of different auxiliaries were able in this way to compare methods of work and gain stimulus for further efforts.

"Woman's  
Work"

For the first few years our Association had no regular literary organ. Letters from the Field were copied or typed and sent out to the auxiliaries in order to keep the members in touch with the work. Later these letters were collected and printed in a small leaflet called the "Quarterly Paper," or more familiarly the "Pink Paper," from the colour of the paper used. The first of these Papers appeared in November, 1877, and was distributed free. In 1886 a new series was begun under the name of "Woman's Work." The price was  $\frac{1}{2}$ d a copy or 2d. a year. The July number of 1888 had the added attraction of a few illustrations.

Its  
Editors

In 1892 Mrs. Robert Brown undertook the editorship, and introduced further improvements. The magazine was enlarged and made more attractive. During the years that followed, it has grown in beauty and power and influence, until we have at the present day a Women's Missionary Magazine, second to none in interest and power of appeal. For 28 years Mrs. Brown, with great enthusiasm, brought her many talents to bear upon the enriching of the magazine, and when she was suddenly called from us in 1918 we felt that not only the Zenana Mission, but the whole Church, had lost one of its finest spiritual forces. But her spirit still lives, and grows and develops, in the person of her successor, Miss Nora Higginson, to whose ability as editor the present success of the magazine amply testifies.

But the success is also in no small measure due to those who, in the burden and heat of their work in the Field, have found time to send home from Gujarat and Manchuria,

letters descriptive of the work, full of interest and knowledge.

### Third Key

So another key was prepared for the unlocking of doors of ignorance and indifference, and the setting free of heart and brain to work in this greatest enterprise of the Church.

The most important key of all for the unlocking of the gates of heathendom is the key of prayer. It is a key which is often allowed to grow rusty through disuse, though it is the key that lies nearest to each one of us. Our Missionary Prayer Union was formed in 1885. All the members of the Auxiliaries were invited to join, the agreement being "to remember in prayer our missionaries and their work every Saturday evening." A member's card was printed containing information about our missions, and the names of all our missionaries, so that our prayers might gain by being both definite and personal.

### The Key of Prayer

### Prayer Circles

During the great depression of 1919 the difficulties of the work drove us to make fresh efforts to lead our people to pray, and local prayer circles began to be formed. In 1920 from 40 to 50 of these circles met each month to ask guidance and help from God. This work has been in the hands of Mrs. Hamill, who month by month sends out the prayer notices and items of interest to the circles.

The financial condition of our Association has undergone many ups and downs. We began well, having an income well in advance of our expenditure, which happy state of affairs continued for some twenty years. But with the growth of the work our expenses grew proportionately, and many times between the years 1894 and 1909 the yearly deficit ran to £1,000 or £2,000, and there was fear of our little capital becoming exhausted. Greater efforts were made, however, and our funds recovered their balance once more. Even during the difficult years immediately following the war our auxiliaries rose nobly to the occasion, and though prices had risen in every department, though passage money was more

### State of Finances

than twice as much as formerly, though the money exchanges both in India and in China were greatly against us, yet by the grace of God we weathered through, in straits often, perhaps, yet never in despair.

We have indeed cause for thankfulness that so much has been done and so many gifts offered for the Master's work, but we dare not imagine that we have no need for further effort. The work is still growing, more workers are urgently needed; new buildings must be erected; there remains very much land to be possessed. If we could only have a real vision of these fields, white unto harvest; if we could only realise how few are the labourers, and how their responsibility ultimately is ours; if we could only love as Christ loves, and yearn for the redemption of all the world as He yearns, then surely we could give with more generosity, and pray with more earnestness, and work with more zeal, that His Kingdom might come in very truth.

Increasing  
Calls





### CHAPTER III.

## Unlocking the Gates—India

### Surat.

**W**HEN our first missionary, Miss Brown, arrived in India at the end of 1874, it was in Surat, towards the south of the province, that she began work.

A City of  
the Past

Surat, a city with a population of 117,000, was at one time considered the largest city in India, and was the chief seat of cotton and silk manufactures. It stands on the banks of the river Tapti, and were you to linger on these palm-fringed banks at the hour of sunset, you would see Hindus bathing in the sacred waters and throwing in offerings of flowers to the river-god. Here also stand Parsi worshippers, muttering prayers and bowing to the setting sun, while near by in the public gardens, rows of Mohammedans kneel on their prayer mats, their faces turned to the golden west where lies their sacred city, Mecca.

Work—  
mainly  
Educational

Before Miss Brown arrived there was an orphanage, and she soon added a small girls' school. Two years later she was joined by two other ladies, one of whom had medical training, so that the first dispensary for the sick ever known in the district was soon opened. This medical work, however, only continued for ten years, when, owing to a lack of workers, it had to be abandoned, and the energies of our ladies devoted to educational work and visiting. Both these branches of work have proved very successful. Within ten years there were no fewer than five schools in various quarters of the city with 230 names on the roll, and there were also several Sunday Schools. This success in school work con-

tinued throughout the years, and was in large measure due to the ability and unwearied efforts of Miss McKee, Miss Shaw, and Miss Stavely. The first school building of our own we possessed outside the Mission compound was the Shaw Memorial School in Randir, built in memory of Miss Shaw's father, minister of Fitzroy Avenue congregation. In 1888 a Normal Training Class was started, and the following year the Anglo-vernacular school advanced to the position of a High School. By 1890 twelve girls had graduated from the training class as teachers; but then owing to a lack of suitable pupils the class was discontinued until 1907, when teachers again began to be trained. Gradually more city schools were opened, as well as the one in Randir village, two miles distant from the city. At the present day, in addition to a fine High School, there are eight city schools with an average attendance of over 600 pupils.

An  
Honoured  
Name

No account of the work in Surat would be complete without some reference to the twenty-two years of devoted service given by Mrs. Jacob as an honorary missionary. Indefatigable in visiting the homes both in city and village, earnest in the oversight and training of the Biblewomen, beloved by the children of the Orphanage, she has left a name still revered in Surat. A brass tablet in the Church, and the Lucy Jacob Memorial School in the city commemorate her life and work.

One of the special features of the Surat work is the splendid Dorcas class, which raises funds for every good work. Another is the amount of social and philanthropic work in which our missionaries take a leading part. Owing to this their standing and position in Surat are unique. For all this varied educational and other work there are at present 8 Biblewomen, 42 Indian teachers, of whom 26 are Christian, and 2 missionaries. Some of the Christian women workers are worthy successors of Ashabai. Dorcas, a teacher in the High School, and Martha, the pastor's wife and chief Biblewoman, are inspiring leaders.

### Borsad.

About 100 miles north of Surat lies Borsad, quiet and coun-

A  
Responsive  
People

trified, and surrounded by clustering villages. The roads lie ankle deep in dust all the dry weather, and deeper still in mud or water when the rains come. Since 1847, Borsad has been a place of eager listeners, and to this day contains one of the largest Christian communities in Gujarat. The work has been most fruitful among the Dherds or outcastes.

Interrupted  
Work

Miss Brown came here from Surat in 1877, but after four years of strenuous work greatly blessed by God she broke down in health and was obliged to come home, and eventually resign from the Field. The station was then closed until 1883, when it was re-opened both for evangelistic and medical work by Miss Roberts, who left the stamp of her attractive personality upon the district, and who is, and always will be, remembered with affection not only in Borsad but also in Anand and Rajkot and wherever she worked. The dispensary was a great means of attracting women to the Mission, but Borsad was once more closed from 1888 to 1890, during which time the resident missionary and his wife came to the rescue and superintended the Orphanage and boarding school. Our ladies again occupied the station in 1890 and gradually built up a splendid work. Bible classes were started for the women, and day schools and Sunday schools began to flourish in the capable hands of Miss Montgomery. Soon there were two schools with eight Christian teachers and a roll containing the names of 115 children.

Brookhill

Visiting in both town and village has been carefully attended to. There are numerous Christian villages in the neighbourhood, the most important being Brookhill, where our ladies sometimes go to live, making it the starting point also of many a visit to the surrounding villages. The name of Miss A. Montgomery will always be associated with this work. There is scarcely a field or even a hut for human habitation in this district that Miss Montgomery does not know, and in which she has not preached good tidings unto the poor, binding up the broken-hearted and proclaiming liberty to the captives. For over thirty years she has been an indefatigable messenger of Christian hope to those whose lives are darkened by despair.

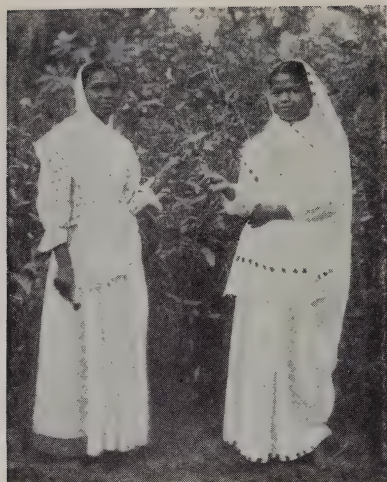




SOME BRIGHT LITTLE PUPILS.



A GLIMPSE OF A LITTLE INDIAN VILLAGE.



TWO NORMAL COLLEGE GIRLS.



ON TOUR.

*Photo by Rev. Geo. Wilson.*

It is in its medical work, however, that Borsad has achieved most distinction. The place is one of our chief centres for such work in Gujarat. Great progress was made under Miss Roberts first of all, and now under Drs. McElderry and Boyd. The first small hospital was built in 1896 and was called the Mary MacGeorge Memorial Hospital after Dr. MacGeorge, our first medical missionary, who, with Mrs. Beatty, met her death by drowning when the "Roumania" foundered in 1892. Later, however, these quarters became too cramped for the increasing work, and it was decided to build a new and larger hospital. This was completed and formally opened in 1919. It is called the Roberts Hospital, after Miss Roberts, and the maternity ward in it bears the name of the old premises, Mary MacGeorge Memorial. Many native gentlemen, Hindu and Mohammedan as well as Christian, took part in the opening ceremony, and all spoke in the highest terms of the benefit Borsad had received through the mission work in their midst. During last year there were 148 patients in the hospital, and 14,473 cases were attended to altogether. There is also a Consumptive Home for which Mrs. Scott of Surat, a former Borsad missionary, raised the funds. It is a great blessing to the Christian community, among whom this dread disease is very prevalent.

In the near future Borsad will also become the centre of the highest educational work connected with our Mission, as the Normal College now in Ahmedabad is to be located here. Already there is a good vernacular school in Borsad where Christian girls are prepared for entrance to the College, so that the needed practising school for the Normal students is at hand. When the College itself comes, it will have a complete group of school buildings, and Borsad will become an even more efficient centre of Christianity than before.

### Ahmedabad.

The next station to be occupied was Ahmedabad, the largest and finest city in Gujarat, with a population of over 270,000, and for manufactures and commerce the second city in Western India. A very wide river, the Sabarmati, flows



past the city. In the rainy season it is filled with water from bank to bank, but for the rest of the year shrunk to a narrow stream. A wide bridge spanning the river gives a kaleidoscopic view of the varied life of an Eastern city. Past and present find a meeting place. The motor car rushes hooting past a stately string of camels. In the river below are jostling crowds, busy washing themselves and their clothes in the water. The city has many beautiful temples and ancient mosques, in which is to be seen that delicate tracery of pierced stonework which is a special feature of the architecture of Ahmedabad.

Ranipur

It was in 1882 that the first Zenana worker, Miss Grace Balfour, was sent to Ahmedabad. Two years later Miss Balfour married the Rev. J. F. Steele. She died of overwork in the great famine year, and a beautiful stone window in the Ahmedabad Church commemorates her devoted life and work. For five years Dr. MacGeorge conducted most useful medical work here, but upon her death this branch of work ceased. A double portion of her spirit has rested upon Dalpat Makanbhai, who dispensed for her. For many years he was the medical evangelist in the Christian village of Ranipur, and has for a dozen years been house-surgeon in Anand Hospital. He speaks with reverence and affection of Dr. MacGeorge. Ahmedabad is now chiefly an educational centre. Two schools were already in existence before the first Zenana worker arrived. Now there are six flourishing schools, with a total of 675 pupils. These schools have met with opposition from time to time, but they have held their ground and have a secure place in the hearts of the people, largely owing to the wise guidance of Miss Macauley.

Teacher  
Training

To supply our schools with trained Christian teachers it was decided to build a hostel for Christian girls attending the Government Training College, where a Christian home life would be provided and Bible teaching would have its regular place. This was ready in 1896, and to the unstinted labours and love of Mrs. Taylor the Mission owes a debt of gratitude. She "mothered" the girls for many years, and placed the hostel on a firm and permanent basis.

The year 1911 saw the beginnings of a Training College of our own for first-year students. The name most associated with these first classes is that of Miss Mary Steen, one of the most charming Christian personalities, and one of the most efficient workers ever sent to India by any Mission, who laid down her life there in 1912. Now the entire course (3 years) is taught in the Christian College, this most responsible work being in the capable hands of Miss Henry as lady principal. Up till the present the College has not had a suitable building of its own, but, as already pointed out, a fine building in memory of three "Marys" (Mary Taylor, Mary Steen, and Mary Crawford Brown—whose friends have subscribed the greater part of the amount required), is in course of erection in Borsad.

Other work being carried on in Ahmedabad includes preaching in the villages and visiting in the city homes, especially in the Mohammedan quarter. There are also classes for Biblewomen. Until 1917 there was a large orphanage, but after the death of Miss Meta Fleming, there being no one to take her place, the orphans and school boarders were sent to Borsad and Anand.

### Anand.

Eleven more years pass, and we open work in another new centre, Anand. Of all our stations there are most Christians in Borsad and in Anand. Though only a fair-sized country town, it yet holds an important position as a railway junction, and the centre of a very populous and prosperous agricultural district. There is constant irrigation of the fields; all day long the creaking of the well wheel can be heard, and the great white bullocks seen patiently drawing up skins of precious water.

Though Anand was not occupied by our Zenana Mission till 1893, yet the women had been taught and girls' schools had been opened as early as 1879, under the direction of the men missionaries and their wives. Our Association had given a yearly grant to aid their work. Our work was still in its early beginnings when we had to close the station through

**Plague and Famine** lack of missionaries ; but in 1899 we were once more able to send two ladies here. They were faced by many difficulties in re-starting the work. A bad outbreak of plague ravaged the town, and sent people fleeing from their homes to the fields. A dispensary was opened, but the men forbade their women to attend it. And fast on the heels of these misfortunes came the great famine of 1900.

**Converts' Home** For some years previously the ladies on the field had felt the need of a Home where converts and inquirers, who had been thrust out by their families for their attachment to Christianity, could be gathered together, and by careful and constant teaching grounded more firmly in the faith. At their own expense they had erected such a home in Anand in 1899, and it was completed just in time to become a haven of refuge for many women who were neither converts nor inquirers, but were found wandering about homeless and starving, in the dread year of famine. Throughout the years this Home has been of much service to the Mission. Many women have been brought to the knowledge of Jesus Christ within its walls. Latterly it has been quite overcrowded, and a second house has been required to accommodate all the women.

**Hindu Opposition** For a long time the work was very uphill in Anand, especially for some years following 1900. Schools were opened, but owing to Hindu opposition had to be closed. The same fate awaited the dispensary, which continued a struggling existence till 1910, when it, too, was closed. At that time a hospital was opened in connection with the Men's Mission by Dr. Gavin and Mrs. Gavin—who was also a fully qualified doctor—so medical work on our part was no longer so necessary. About the year 1906 the women of Anand really began to show signs of responding to our efforts, and from that time the work has gone on prospering year by year. At the present day, besides a large girls' school with over one hundred pupils, which also prepares girls for the Training College, there are six mixed schools in the district, and large numbers of boarders and orphans in the hostel and orphanage as well. No Mission could be better served than ours has been by Rami, the Matron of the Home, who has just been appointed



to the hostel in Ahmedabad, and Lalibai, the matron of the hostel and orphanage. To know them and to work with them is one of the delights of Anand.

**Biblewomen** A prominent feature of the work at Anand is the training of Biblewomen. In our employment here there is a band of twelve such women, all engaged in steady and faithful work, teaching and visiting in Christian and non-Christian villages alike, and often accompanying our two resident missionaries on tours through the surrounding country districts. Fine work is also done among the Christian women of the district, especially in Bhalej, Barkleypur, Careypur, and Boriavi, for which strenuous work a Zenana motor is much needed.

### Broach.

**An  
Ancient  
City**

High on the northern bank of the mighty river Narbada stand out white in the sunshine the houses of the ancient city of Broach. The authentic history of the city goes back many hundreds of years, even to the days of Solomon, when ships laden with merchandise sailed up and down its navigable waters. In early springtime the fields are white with the snow of the cotton plant bursting its pods; and the pounding of the jinning mills taking out the seeds can be heard all through the hot nights.

**The  
Hospital**

Here the work centres round the hospital in charge of Dr. Dunn. A beginning was made in 1896 by Dr. Eleanor Montgomery, but because of sickness and death the dispensary had, after two years, to be closed, and was not re-opened till 1900. Ever since the medical work has grown and prospered. For many years Dr. Eleanor Montgomery was in charge, and besides being an efficient doctor, she was perhaps one of the most gifted evangelists the Mission has had. A small hospital was opened in 1906, and in it a daily dispensary was held, while a second dispensary was started several days in the week in a distant part of the city, the municipality offering to supply building, medicines, and furnishings, if we would supply the doctor. In 1912 an Indian gentleman gave a donation of Rs.5,000 to build a dispensary, and with more funds obtained locally, the hospital itself was enlarged at the

same time. This was in 1917. A Hindu judge, Mr. Advani, raised £3,000 for the purpose, and another gentleman gave £100 to provide an adequate water supply. The wife of the judge and other ladies superintended the making of a large stock of clothing for use in the hospital.

Though our main agency here is the hospital, yet evangelistic work is not neglected. We are unfortunate in having only one trained Biblewoman, but she faithfully overtakes as much of the work as possible.

### Rajkot.

We now leave the Province of Gujarat and enter Kathiawar, a large peninsula three-fourths of the size of Ireland, with a population of two and a half millions. Kathiawar differs very much from Gujarat, both in its people and in the character of the country. Instead of the well-cultivated farms and fertile gardens, and the trees and hedges of Gujarat, we see wide treeless plains. The people are more stalwart and independent. The climate is considered rather more healthy: it has the advantage of having comparatively cool nights.

Rajkot lies in the centre of Kathiawar, and is the place where the chiefs of the native states assemble, clad in gorgeous gold and silver tissue, with aigrettes of glittering jewels in their turbans. Many of its people are of the educated class, and its college for the sons of chiefs has been called the Eton of Kathiawar. The town itself is tastefully laid out with many substantial buildings and well-made roads; while in the surrounding fields shepherds guard their flocks of sheep and goats.

Not till 1895 was our Association able to send ladies to work in Rajkot, the station in which Miss Irwin exercised a wonderful influence.

Progress was not very rapid at first, as owing to sickness and furloughs our ladies were being constantly changed. There were also two long spells between 1901 and 1914, when we had no ladies at all there. During these years, however, through the zealous work of Mr. and Mrs. Stevenson, the

Kathiawar  
Peninsula

A Native  
State

Uphill  
Work

schools were kept going, and not only so, but when we were able to re-open our work in 1914, we found the schools had actually doubled their numbers. At present there is an English class, and three schools with over 180 names on the roll. City and district visiting is kept up regularly. Until we have a Bungalow of our own, our work can scarcely be regarded as permanent in Rajkot.

There are many other stations already occupied by the men's mission, but which we are still unable to enter because of the fewness of our workers. First amongst these comes Gogha, with its Christian village of Wallacepur. In the matter of the education of Indian girls, Gogha has a remarkable history. Before the burden of the women and girls of India had stirred the hearts of the women of Ireland, an Indian gentleman residing in Bombay had felt the need of doing something, and at his own expense had maintained for several years a girls' school in Gogha. It was well taught, and had an average attendance of 30 or 40 pupils. Early in 1875 he wrote to the missionary then in Gogha, saying that owing to heavy business losses he would no longer be able to finance the school. He therefore offered to transfer to the Mission his two rooms if they would continue the school. Thus not only school but scholars were found for the Foreign Mission. The missionary accepted the offer, changed the books, and installed a Christian teacher; and thus began the first Christian school for girls in our Indian Mission Field.

Although we have not yet been able to send missionaries to Gogha and several other stations, we give financial aid to schools for girls and support Biblewomen where they can be supervised by the missionary or his wife, and thus we are able to work among the women in places like Gogha, Deesa, and Wadhwan, where fine work among women and girls is going on in our name. This work is but an earnest of what may be when we shall some day go in and possess the land.

While the orphanages in Gujarat are really under the Foreign Mission, this record would not be complete without a reference to them. For many years the Zenana Mission lent the services of one or more of its ladies to the Orphanage



Committee, and some of the best and most fruitful work done by our Mission was in the Orphanages.

More than 3,550 boys and girls have passed through the Orphanages, and a large number of these are proving to be a great strength to our Mission.





TWO OF OUR  
TRAINED TEACHERS.



AN OPERATING ROOM  
IN A MISSION HOSPITAL.



## CHAPTER IV.

### Gates of Brass—China

“Go thou, go thou through the Gates. . . . lift up a standard for the people.”—Is. 62, 10.

Manchuria's  
Three  
Provinces.



T is in the north-eastern portion of this almost continental land of China that our Mission is at work. By its name of Manchuria it is known to the West, from its ancient people the Manchus, now mostly scattered or absorbed in the Chinese population pressing up continually from the south; but the Chinese themselves describe it geographically either as “The Three Eastern Provinces” or “East of the Barrier”:—east, that is, of the Great Wall, that stupendous 1,400 mile rampart, built 200 years before the Christian era to thrust back the invading hordes of Tartars from China’s “Flowery Kingdom.”

Ice and  
Snow

Although India is associated in our minds with burning heat, Manchuria brings before us pictures of great extremes, but the fierceness is of the cold rather than of the heat. Winter reigns from October to April. The ground is frozen hard as iron, and the rivers, covered with ice to a depth of three and four feet, become the great highways of the country. Inns have even been known to be built on the ice for the convenience of the winter travellers. In summer the heat is almost tropical, and heavy rains render the roads well-nigh impassable. Travelling is chiefly done in winter, when the roads are firm and hard. It is then that bands of immigrants enter from the south and gradually push their way up through the country to colonise the spacious northern plains.

China is fortunately free from some of the difficulties that hinder work in India. The barrier of caste does not exist, nor the mutual exclusiveness of religions that prevail in India. The happy pagan of China is a

combination of all the religions he knows of. Confucianism, Buddhism, Taoism—all make their contribution to his peace or dispeace of mind. He finds no difficulty in believing in all three at once, and would raise little objection to adding Christianity to the list, if in doing so he could still retain his allegiance to the others. Confucius lays down a code of morals, dwelling much upon filial piety. Out of this has grown the “ancestor worship” so universal over China—the core of Chinese religion. The Buddhist teaching regarding spirit dwelling in matter means practically idol-worship; the Buddhist temples are full of grotesque and hideous idols. Taoism, derived from Laotze, the sage, has been degraded into a belief in and worship of devils without the medium of idols. Great numbers of the women are quite unconscious that they have adapted three different religions. They dodge their devils, worship their ancestors and burn incense to their idols, and yet could not differentiate one religion from another.

Chinese  
Preacher's  
Parable

A Chinese evangelist was trying to explain their religions to an audience of women and used this parable by way of illustration:—“A man fell into a deep pit and tried long and vainly to get out. Laotze came and looked at him, but passed on giving no help. Buddha came. “Help you out!” he said, “I cannot do that. But, my friend, what a good opportunity for self-discipline! Concentrate your thoughts on the good and beautiful, and soon you will pass into the realm of forgetfulness.” (The goal of life for Buddhists is not immortality but extinction—“nirvana.”) Then Confucius came. “How did you fall in there,” he asked, “when there are paths to guide you? Help you out! No, I cannot; but when you are out I advise you to be more careful where you go, when the night is dark.” Then another came; it was Jesus Christ. He ran to the pit and sprang in. With great trouble and pain He hoisted the man on His shoulders and helped him out. Then, lest he should lose the path again, He kept beside him the whole way home; never scolded, never reproached, but every thought and word and look was love.”

## CHAPTER V.

### Fitting the Keys.



Our First  
Missionary

ALTHOUGH the men's mission has been working in Manchuria since 1869, and frequent appeals on behalf of the women of China had been made by Dr. Hunter and other missionaries, it was not till twenty years later that our Association entered the Field. At a meeting of the Executive held in Belfast in February, 1888, an earnest appeal to begin work in Manchuria was made by the Rev. W. W. and Mrs. Shaw of Newchwang. They knew, they said, of two ladies who would be willing to go if our Church would send them. After much deliberation the Committee resolved that they dare not refuse such offers, though this new venture would involve the raising of large additional funds. The step was taken, and in March, 1889, our first missionary, Miss Nicholson, sailed with the mission party to China. Her salary was paid by two young men who, unable to go themselves, wished in this way to be represented in that great Mission Field. Since then, all through these thirty-four years, God has done, and is doing, marvellous things for the women and girls of Manchuria, through the missionaries of our own and sister Churches.

Beginnings are generally slow and often disappointing, and the first of the work in Manchuria was no exception. Girls and women had to be "coaxed, petted, and promised prizes," ere even a few of them would come to school. And even then so much irregularity was shown that it almost seemed as if the utmost labours were doomed to nothing but disappointment. The men treated the idea of educating women as just "a fine foreign joke." Very soon, however, this attitude underwent a change, and the change became so pronounced that men were actually seeking to have their women taught and the girls themselves would not be held back.

Stubborn  
Walls of  
Prejudice



Life has been spoken of as "a battle and a march and a march and a battle." Such might be written of our mission in Manchuria. The work begun in 1889 had already taken its first few faltering steps and was giving promise of a more robust growth, when the outbreak of war between China and Japan in 1894 dealt it a severe blow. Manchuria was the scene of the fighting, and our missionaries had to flee. Even in Newchwang, the port town, where they took refuge, they were within earshot of the guns. It was nearly a year before they could return to their stations, but meantime they had plenty of work to do in helping to prepare bandages and nurse the wounded, and in conducting meetings for the men from the British gunboats. When at last peace was restored and the work resumed, the Chinese were found to be much readier than before to listen to the Gospel message, and the growth of the Church was remarkable.

Then with dreadful suddenness there crashed upon the young Church the fateful Boxer rising of 1900. It swept over the country in a vast wave of blood and fire, destroying life and devastating houses, churches and schools. The homes of our Christian people were largely wiped out, hundreds of men, women and children, without distinction, suffering death by martyrdom or by exposure. Of our missionaries some fled north, some south, but all were mercifully preserved. Yet out of this time of death there came life, out of the ashes of the past there arose a new and purified Church.

With confident step the Church began once more to speed forward—only to be halted after another few years by the outbreak of the Russo-Japanese war in 1904, when the plains of Manchuria again became the battlefield of the East. Missionaries were for the third time driven from their stations; and when later they were allowed to return, they found themselves overwhelmed with work amongst war refugees. Every Mission compound was converted into a small camp with hastily-erected matting sheds, whose utmost capacity was taxed to accommodate these miserable wanderers, and almost inevitably cholera and typhus broke out, carrying off their greedy toll of victims.

Cockpit of  
the East

The  
Boxers

Russo-  
Japanese  
War

Thus three times within ten years, through blood, fire and sword, God had drawn the attention of the world to this little-known land of Manchuria.

**The Revival of 1908** A few more years passed when God for a fourth time drew the wondering eyes of the world to this far-off land, but this time in a very different manner, by the mighty visitation of the Holy Spirit. During 1908 the whole country was swept by a widespread religious revival, the Holy Spirit convicting men and women of sin and irresistibly drawing them to repent and seek forgiveness.

**Its Fruits** The power of the Spirit of God is the only—and sufficient—explanation of such a movement. Men's souls were stirred to their depths in that wonderful year. But what remained when the wave had passed? The signs of the Spirit's presence during the revival were beyond question. But what of the fruits? The revival in Manchuria was amply verified in the lives of many in every place who remained faithful; and it was found that those who benefited most were those who had already tasted in some measure the manifold grace of God. The power of the revival was chiefly felt within, and not without, the Church. Some were undoubtedly born anew, but the chief glory of the revival was seen in the re-consecrated lives of Christian people, henceforth lived with new purpose and new power.

**Plague and Revolution** Three more years of steady, upbuilding work, and the country is plunged into the silence of death. Plague, sudden, virulent and deadly, stalks through the land. Streets are deserted save for prevention officers who in masks and long overalls visit the houses and carry out the dead. Regular mission work is at a standstill, all meetings are abandoned, and for four months we stand and wait in the presence of death. The passing of the cold brings the slackening of the plague. With spring comes life, and the terrible days begin to be forgotten. But the year has still more of distraction to record. Work has hardly been restarted when, before 1911 ends, the old Manchu government totters to its fall and the Chinese Republic comes to birth. Surely never did the beginning of a revolution come about more quietly. In Man-

churia only the distant tremors of this great political change were felt.

**Years of  
Progress**

The succeeding years brought peace and quietness, in which the Church hastened forward on its onward march. These were prosperous years for our Mission. Schools doubled their numbers and new buildings had to be provided. Normal College work was entered upon, from which young Christian girls graduated as teachers and went out to work for Christ far and wide. New hospitals were built in three centres, so that we now had five women's hospitals in full work, bringing light and joy and healing to the sick and suffering.

**Stress and  
Strain**

The shock of the great European war was felt throughout the whole world. It drew its trail of distress over Manchuria as over other places. Money in China was reduced to a third of its purchasing power. The consequent hardship this meant for both Mission and missionaries may be imagined. The country had moreover been impoverished first through drought and then through floods. Owing to furloughs, sickness and death, the work was reduced to a very low state and the workers were worn out. At one time in 1919 we had not so much as one lady doctor in Manchuria. Two main hospitals were completely closed, many village schools abandoned and Bible-women dismissed; though so sorely needed, we had no money to support them, and much of the prosperous work of past years dwindled away. But brighter days have now dawned.





## CHAPTER VI.

### Unlocking the Gates—China.

#### Chinh sien.



HE first town to be occupied by our association was Chinh sien, or Chinchou, as it used to be called. It is a town renowned for its learning and scholarship, very ancient, very conservative, and adorned with handsome walls and gates. In the distance a range of mountains stretches away towards Mongolia. The air in summer gets very dry, and dust storms are frequent and trying.

As soon as Miss Nicholson became familiar with the language, she came here, opened a school, held meetings for the women, and did much itinerating through the villages. A women's hospital had already been opened under the care of Dr. and Mrs. Brander, but by 1896 we had our own lady doctor—Dr. Sara M'Mordie—there, and the hospital was remodelled and enlarged to twice its former size. In spite of many interruptions, the work was greatly blessed, and soon the missionaries had gathered round them an able band of Chinese workers—dispensers, teachers, and Biblewomen. Chief amongst the women for many years was Miss Fu, formerly a Buddhist nun, but for long a most zealous and devoted Christian worker, full of cheerfulness and a quaint humour which won the hearts of the women first to herself, and then to Christ the Master.

For years at a time we had no lady doctor available for Chinh sien, and it would have been necessary to close the Hospital, had it not been for the help of Mrs. Keers, who carried on so ably and willingly the work which she herself, as Dr. M'Mordie, had been largely instrumental in starting. As far as our Association is concerned, the station was closed

First  
Successes

Dearth of  
Workers

from 1909 to 1912, by which date we once again had sufficient ladies on the field to send two. Since then the work has prospered greatly, except for the period of deep depression about 1920. To-day the depression has gone; both hospital and school are overcrowded, and new extensions are being planned.

### Kwanchengtzu.

The next station which we permanently opened after Chinhsien was Kwanchengtzu, or, as otherwise known, Changchun, about 500 miles north of Moukden. The town lies flatly in the midst of a wide plain, and has no claims to beauty whatever. But it is the big trade centre for the north, situated as it is at the junction of three main railways and numerous main roads. Here also three nations meet. As a result of the war of 1904-5, the victorious Japanese took over the concessions of Russia in South Manchuria, as far north as Changchun, so that the city has now two foreign settlements built on its outskirts. The position of the Japanese in South Manchuria generally is a factor to be remembered in connection with our work there. Changchun is one of the largest cities of Manchuria, but it is a homeless city, full of men from all parts whose wives and children have been left behind in the southland until the new venture should have proved itself. This lack of settled family life has reacted harmfully upon the life of the Church.

Medical work was begun here in 1896 by Dr. Annie Gillespie, the first of our missionaries to lay down her life for Manchuria. She died after she had been but a year in the country, and had just had the joy of commencing work. It was not, however, until some years later that we secured a firm foothold, and established both hospital and school work under Dr. M'Neill and Miss M. Grills. Once established the work grew so rapidly that a proper building for the hospital was erected in 1908, and a new school opened in 1912, with 60 boarders and 10 women in training. In the next year this new building was taxed to its utmost capacity to accommodate the normal students from the Scotch

Nestless  
Sons of  
Trade

Hospital  
and School



STUDYING THE LANGUAGE.



GOING OUT TO VISIT.



MINISTERING TO THE SICK.





MISS FU.



CHINESE GIRL GRADUATES.



HOSPITAL PATIENTS—MOTHER & CHILD.

Mission, whom Miss Grills received and taught for two years along with her own, while their new building was in course of preparation in Moukden.

**Later Difficulties** During later years there came over the Church a distressing apathy towards things spiritual. Through lack of workers, much of the land that had been gained was lost again. Yet our hearts are cheered this year with the tidings of returning zeal and interest, of the building up again of the Girls' School, and the re-opening of Bible Classes for women.

### Kirin.

**Beautiful for Situation** Kirin, the joy of all Manchuria, presents a great contrast to the level country of Changchun. The semi-circular city twines itself round a broad bend of the mighty river Sungari and lies clasped in the arms of pine-clad hills, while further away rise big, rugged mountains, bronze and bare, with deep shadows cast by their jagged peaks. In and out among them glistens the river's silver band till it is lost in the distant blue.

**Doctor's Difficulties** The beginnings of our work date back to 1907 when a hospital was opened; but it was not till two years later that a teaching lady came to develop the other sides of mission work. For many years both ladies worked under great difficulties through lack of suitable buildings. Even the present hospital has lately been condemned by a Hospitals Investigation Committee, and funds are now being raised to erect a new building, which will be known as the "Mary Brown Memorial Hospital," in memory of the editor of "Woman's Work."

**Keen School girls** A new school was built in 1915, and many a happy hour has since been spent there by Miss M'Mordie and her pupils. One gets an idea of the keenness of these girls for school when one hears how five of them once walked a distance of ninety-three miles rather than miss a term. They had been detained for several months in their home village because of the great plague of 1911, and when at last it was safe to leave home, the rains had so ruined the roads that their one cart could only with difficulty draw their bundles of clothes and bedding through the mud, without enabling them to mount themselves as well. At length, in June, with the father of one of the

girls as escort, the five arrived at school, wet, bedraggled and weary, but full of joy to be safely back. And two of these same girls secured the first and second places at the following summer examinations.

**Fire and  
Cholera**

That same year nearly two-thirds of Kirin was destroyed by a great fire, and lately a terrible epidemic of cholera raged through the town. Dr. Crooks was worn out by the constant night and day work. But how thankful all the missionaries were that they were on the spot to help those helpless people, and show them something of the self-sacrificing love of Christ Himself.

At present, owing to the inrush of refugees from Russia, our missionaries in Kirin are overwhelmed with work, and are in urgent need of reinforcements.

**Fakumen.**

**A  
Progressive  
Church**

Fakumen, though small in size, is one of the best known of all our mission stations. It will always be associated with the name of Dr. Ida Mitchell, who lived and loved and died amongst the Chinese women, in whose service she used so ungrudgingly the many talents God had given her. The town itself is quiet and peaceful, and lies nestling tranquilly at the foot of the hills that border the Mongolian plain. The work too has been quiet and peaceful, yet full of much encouragement and joy. The Christians are progressive, and have developed steadily in self-reliance and self-support. We were happy in having amongst our workers Mrs. Martha Chang, a woman full of power and of the Holy Spirit. She, too, like the beloved doctor, was called home to God while still comparatively young, but her influence lives still, and her steady helpful Christian life remains a stimulus to others of her Chinese sisters to follow in her Master's steps.

**Diversified  
Zeal**

In 1899, before we had a missionary here at all, the people of the town were themselves running a fine, well-taught girls' school, while in the district around there were three others, also self-supporting. Now there are two city schools and nine others in the out-stations. For six months in the year Miss M'Williams also holds a school for training Biblewomen.



There is a Birthday Fund to augment the finances of the Church, a branch of the I.B.R.A., a Dorcas Society to provide sheets and quilts for hospital, and a cradle roll in the Sunday School, which school is itself thoroughly up-to-date with group classes, sandtrays and handwork for the little ones. It was here that the Chinese Women's Foreign Missionary Association was first started in 1920, and from Fakumen the first Chinese woman missionary was sent to the far North. It was here also, in 1921, that two women were first elected to the office of deacon, one of them heading the list of names.

The one great heartbreak of the work in Fakumen is that the little green gate of Dr. Mitchell's hospital still remains shut, though it is now six years since she was taken from us. Her well-trained dispensers have done their best to keep their part of the work going, and right nobly have they wrought, but they are always longing for another doctor to come and carry on the work of love and healing so well begun by her whose fragrance lives with them still.

### Kuangning.

For eleven years, from 1906 to 1917, our ladies were working in the southern town of Kuangning, a town finely situated in a lovely district with grand ranges of hills at three or four miles distance on north and west, looking their best, perhaps, when peaks and crevices are flecked with snow. We owe much to Mrs. Hunter, who so willingly undertook the pioneer work, and won through so splendidly, that when at last we had ladies to send, there was a considerable Christian community ready to receive them, with schools and Biblewomen already hard at work.

With the coming of Dr. Elizabeth Beatty the hospital work grew and flourished. When already in middle life she left a lucrative practice in Dublin and went out to give as many years as she could to the service of Christ in Manchuria. In 1907 she opened her first hospital in a single room, which had to be waiting, consulting, dispensing, and operating room in turn, and also serve Mr. Hunter as a lecture room for his evangelists. Later a small dispensary of three rooms was

Fakumen's  
Heartbreak

Prepared  
Ground

"Beatty's  
Law"



built, the ward being large enough to hold four patients. In 1909 this dispensary was given over to the use of men patients, and a proper hospital was built. During the great plague the magistrate of Kuangning was a man who feared not God nor regarded man, but Dr. Beatty bearded him in his den and talked to him so boldly and convincingly about his duty to his people that "Beatty Law" prevailed in the town till the plague was stamped out.

Besides the hospital and school work a great deal of itinerating was done among the villages, sometimes two or three months being busily occupied in going from place to place. But, alas, through ill-health and other reasons there has not been one lady left to work here for many a year. Our Zenana house still stands vacant, and the women and girls are stretching out their pleading hands to us. Shall we prove neighbours to them? Dare we think of passing them by on the other side? For lack of instruction some Christian women have recently returned to heathenism, taking their husbands with them. Mr. Hunter has just opened a class for the training of Christian women workers, but that is no substitute for the work our Mission might do.

An Empty  
House

### Hsinminhsien.

A short sketch of work amongst the women of Manchuria would not be complete without a reference to the splendid girls' schools run by Mr. Omelvena in Hsinminhsien and the surrounding district. Working alone and against great odds he has built up one of the most successful schools in the whole country. Many of our missionaries are indebted to him for well-trained young women teachers, who prove to be their right-hand helpers. "Mr. Omelvena," gratefully said one such, "turns out mathematicians like himself, and instils into them as well great ideas of teaching, order and discipline." For some years there has also been a women's hospital here, but our Association has never been able to send anyone to help in its management.

Pioneer in  
Girls' School  
Work

## Moukden.

For a short time, during the first years of our Mission, we had two ladies stationed in Moukden, but the work came to be more and more left in the hands of the wives of the resident missionaries. They undertook it readily, and carried it on successfully, but our Association has had no ladies at work here since 1904, excepting for the year 1920, when we supplied the principal of the Normal Training College. For this College we are still under obligation to appoint a qualified teacher from Ireland. The Training Colleges of the Scotch and Irish Missions were united in 1918 under agreement that each should take its share in providing staff, equipment and running expenses ; but since 1920 we have had no representative on the staff. Surely amongst the young teachers in our land, there are some who would be ready to take their part in this great work, if only they realised how friendly and lovable these Chinese girls are, and how amply such work is repaid by the Lord of all joy, whom we serve.

Normal  
Training  
College



## CHAPTER VII.

### “The Dew of Thy Youth”

The Girls'  
Auxiliary

Our Association has a daughter. Her real name is the Girls' Auxiliary, but amongst ourselves we call her G. A.



G. A. BADGE.

for short. She is now nearly twelve years old, but to look at her you would never guess she was so young, she has grown so big and strong. As a baby she was rather quiet (though indeed no one would quarrel with a baby on that score), and it was not till she was three or four years old and properly set on her feet, that she began to shoot up so quickly

and astonish us all. There was no keeping her in clothes. What could nicely cover her this year was much too small next year. And yet she never grew anæmic, but rather stronger and sturdier with the passing years. She learnt to talk very quickly—what woman doesn't?—but she always meant what she said, and did what she engaged to do. Best of all, she has always been a good daughter, and we are proud of her, very proud. All her life she has worked hard and worked with joy and enthusiasm, too; that probably accounts for her vigorous growth. She is certainly developing rapidly, and is already thinking things out for herself and becoming more self-reliant every year. Soon she will be more a companion and partner than a daughter.

A New  
Outcome

Another great joy has been the coming of a little brother last year to join her. Of course he is still quite young, but it looks as if he were going to thrive equally well, and grow perhaps even more quickly. God bless them both, B. A. and G. A. together, and help them to dedicate to Himself all the fresh dew and vigour of their youth.

Its Debt to  
Scotland

- To find out how the movement known as the G. A. first came into being, we would need to travel over to Edinburgh and be present at a Women's Foreign Missionary meeting held there in 1901. The meeting was almost entirely composed of elderly ladies. Most young people seemed to have the idea that before you could be interested in missions you had to be old and wear a black bonnet. In that audience, however, there were two young girls—young women rather—whose hearts were on fire. They were greatly concerned because the youth of the Church was almost wholly absent from these meetings, and they set about to call a meeting of girls representing the congregations in the Presbytery of Edinburgh. This led in a few years to the organising of the Girls' Auxiliary, which has since spread all over Scotland, and in 1911 came across to Ireland. In December of that year a member of the Scottish Auxiliary addressed a gathering of girls in Dublin, and a week later a similar gathering in Belfast. In both places she was well received, and the proposal to establish an Irish G. A. was enthusiastically taken up by all present.

Its  
Activities

The great aim of the G. A. is to draw together the young women of the Church, that through thought, prayer, and service they may prepare themselves for further responsibility and service in the Kingdom of Jesus Christ, especially in connection with the Women's Association for Foreign Missions. The methods of work are many and various; Bible and Mission Study circles, work parties, missionary talks and reading clubs, sales of work, missionary demonstrations, and so forth, while stimulus is gained, and the spirit of unity fostered by the interchange of visits between neighbouring branches. There are now 122 branches and a membership of over 4,000, and it is hoped that soon every congregation of our Church will have its own branch of the G. A. It is wonderful what girls can accomplish when their hearts are in their work. Already after only eleven years of existence, the G. A. is able, out of its central fund, to pay the salaries of four missionaries, and hopes shortly to be in a position to add a fifth.



Annual  
Conferences

Certain definite meetings are held each year, foremost amongst them being the Annual Conference in October. No one who has ever been present at one of these week-end conferences can forget the thrill of joy experienced at the sight of our large Assembly Hall well filled with hundreds of fresh young girls whose one bond of union is Jesus Christ and His kingdom. All arrangements for speakers, all planning out of the programme, indeed every detail of the whole work of the organisation is carried through by the young people themselves. And all is accomplished through the glorious message of the motto they have chosen, "I can do all things through Christ which strengtheneth me."



## CHAPTER VIII.

### At the End of Fifty Years.

A jubilee, more than most anniversaries, calls us to take stock of our position, and we cannot do so without lifting up our hearts in gratitude to God for all the way by which He has led us. Much we have failed to accomplish, but much by His grace has been done. We may have to bow our heads in shame at the thought of hard-won ground let go again, but we can, and we must, also raise them up in grateful recollection of His goodness,

A  
Backward  
Glance.

The year 1875 saw us fairly started on our way with 49 Auxiliaries and 2,500 members: now we have 428 Auxiliaries, with, it would be difficult to say, how many members, but at any rate, with 28,000 subscribers to our Magazine. In "Woman's Work" we have a Magazine worthy of any Church, which has only to be better known to be better supported. Our yearly income has grown to over £14,000. We have as gallant a band of missionaries as one could want to find, 17 in India and 10 in China, and a large number of candidates in training at home. Taking our two mission fields together there are five hospitals in full working order, with two others awaiting workers, 57 schools and 2 orphanages, with a great and increasing band of native workers, including one doctor, 24 dispensers, 164 teachers, and 42 Biblewomen, while pupils attending the schools number over 2,700. The Church life is developing and becoming more self-reliant. Women are released from the degradation in which their heathen sisters for the most part still lie, and are set free to enjoy the fulness of life we claim for ourselves. They are building up, as none else can, a younger generation in the traditions of Christian faith and character. The hope of the Church is in their hands.

We are only at the beginning of this world-wide enterprise. We dare not slack. We are all labourers in the service of one

Looking  
Forward.

Master, we as much as those who represent us in the mission field. The responsibility is ours as well as theirs. Doors of opportunity are opening everywhere. Dare we let them shut again? The peoples of the East are awakening to the emptiness of their religions. Shall we not hasten to them with the Bread of Life before they feed their souls on something else?

Christ calls for intercessors. This is work for all to do. We need more Missionaries for the Field; we shall get them as we pray. Those already in the Field need constantly to be upborne on our faithful prayers. The native Christians' need is no less great; without us they are weak, and ready to fall.

The need is everywhere. In God we have infinite resources upon which we have never yet adequately drawn. He can supply every need. Let this jubilee year be a call to us to explore, as we have never done before, the inexhaustible riches that are made available for us and for the world through prayer.

Thou, O God, art our Hope.





SOME HAPPY GIRLS OF CHINA.



A PICTURESQUE BRIDGE IN CHINA





MEMORIAL TO  
DR. IDA MITCHELL.

# Table of Missionaries.

## INDIA.

(To be corrected and completed from the Minutes).

|                        |     |             |     | TERM OF SERVICE. |
|------------------------|-----|-------------|-----|------------------|
| Miss S. Brown          | ... | ...         | ... | 1874-1884        |
| „ M. Patteson          | ... | ...         | ... | 1876-1878        |
| „ M. Forrest           | ... | ...         | ... | 1876-1885        |
| „ Armstrong            | ... | ...         | ... | 1877-1879        |
| „ Long                 | ... | ...         | ... | 1878-1883        |
| „ M'Kee                | ... | ...         | ... | 1881-1890        |
| „ G. Balfour           | ... | ...         | ... | 1882-1884        |
| „ S. Roberts           | ... | ...         | ... | 1883-1917        |
|                        |     | reappointed | ... | 1920-1922        |
| „ J. Moore             | ... | ...         | ... | 1884-1888        |
| „ A. M. Shaw           | ... | ...         | ... | 1884-1905        |
|                        |     | reappointed | ... | 1909-1911        |
| „ von Bèberstein       | ... | ...         | ... | 1884-1885        |
| Dr. M. MacGeorge       | ... | ...         | ... | 1885-1892        |
| Miss M. M'Dowell       | ... | ...         | ... | 1885-1890        |
| „ M. Henderson         | ... | ...         | ... | 1886-1888        |
| „ Sullivan             | ... | ...         | ... | 1887-1890        |
| Mrs. Jacob (hon.)      | ... | ...         | ... | 1888-1907        |
| Miss L. Stavelly       | ... | ...         | ... | 1888-1903        |
| „ Connell              | ... | ...         | ... | 1890-1891        |
| „ Milliken             | ... | ...         | ... | 1890-1897        |
| „ J. Beatty            | ... | ...         | ... | 1891-1905        |
| „ A. Montgomery        | ... | ...         | ... | 1891             |
| „ S. Arnold            | ... | ...         | ... | 1891-1922        |
| „ F. Beatty            | ... | ...         | ... | 1893-1910        |
| „ A. Irwin             | ... | ...         | ... | 1893-1907        |
| „ E. Montgomery        | ... | ...         | ... | 1893-1896        |
| „ N. Wilson, B.A.      | ... | ...         | ... | 1894-1898        |
| Dr. E. Montgomery      | ... | ...         | ... | 1895-1920        |
| Miss E. Carothers      | ... | ...         | ... | 1895-1896        |
| „ I. Eckford           | ... | ...         | ... | 1896-1900        |
| „ B. Scroggie          | ... | ...         | ... | 1896             |
| „ M. Stones (hon.)     | ... | ...         | ... | 1897-1902        |
| „ M. Steen             | ... | ...         | ... | 1898-1912        |
| „ L. Egan, B.A., LL.B. | ... | ...         | ... | 1899-1901        |
| Dr. I. Huston          | ... | ...         | ... | 1900-1907        |
| Miss L. Woodburn       | ... | ...         | ... | 1900-1906        |
| Dr. A. Crawford        | ... | ...         | ... | 1900-1906        |
| Dr. S. M'Elderry       | ... | ...         | ... | 1901             |
| Miss J. Macauley       | ... | ...         | ... | 1901             |
| „ M. Gillespie         | ... | ...         | ... | 1902-1908        |

## INDIA—Continued.

|                          |     |     | TERM OF SERVICE. |
|--------------------------|-----|-----|------------------|
| Miss E. J. Colhoun, B.A. | ... | ... | 1903             |
| „ L. E. Stuart           | ... | ... | 1903             |
| „ A. Shillidy            | ... | ... | 1903-1920        |
| „ M. Rylance             | ... | ... | 1904-1922        |
| Dr. L. Dunn              | ... | ... | 1906             |
| Miss R. Henry, B.A.      | ... | ... | 1908             |
| „ I. Stevenson (hon.)    | ... | ... | 1909-1922        |
| „ E. Jamison, B.A.       | ... | ... | 1910             |
| „ M. Fleming, M.A.       | ... | ... | 1912-1916        |
| „ D. Ball                | ... | ... | 1913             |
| „ K. M'Ferran, B.A.      | ... | ... | 1916-1921        |
| „ N. Cameron             | ... | ... | 1918             |
| Dr. M. Boyd              | ... | ... | 1919             |
| Miss C. M'Cartney, M.A.  | ... | ... | 1920             |
| „ M. Hudson              | ... | ... | 1922             |
| „ M. Blair, B.Sc.        | ... | ... | 1922             |

## CHINA.

|                        |     |     | TERM OF SERVICE. |
|------------------------|-----|-----|------------------|
| Miss S. Nicholson      | ... | ... | 1889-1897        |
| „ Kennedy              | ... | ... | 1891-1892        |
| „ Couser               | ... | ... | 1891-1892        |
| „ I. Grills            | ... | ... | 1894-1895        |
| Dr. A. Gillespie       | ... | ... | 1896-1897        |
| Dr. S. M'Mordie        | ... | ... | 1896-1899        |
| Miss E. M'Mordie       | ... | ... | 1896             |
| „ S. M'Williams        | ... | ... | 1897             |
| „ I. Philip, B.A.      | ... | ... | 1898-1906        |
| Dr. M. M'Neill (hon.)  | ... | ... | 1899             |
| Dr. E. Crooks          | ... | ... | 1902             |
| Miss E. Wallace        | ... | ... | 1903-1905        |
| Dr. I. Mitchell        | ... | ... | 1905-1917        |
| Miss M. Grills, B.A.   | ... | ... | 1905-1917        |
| Dr. E. Beatty (hon.)   | ... | ... | 1906-1917        |
| Dr. E. Simms           | ... | ... | 1906-1917        |
| Miss J. Rogers (hon.)  | ... | ... | 1909-1920        |
| „ G. Grills            | ... | ... | 1910             |
| Dr. M. Macintyre       | ... | ... | 1911             |
| Miss R. Hudson         | ... | ... | 1913             |
| „ F. Crawford, B.A.    | ... | ... | 1915-1921        |
| Dr. E. Bell            | ... | ... | 1920-1921        |
| Miss M. Hilton         | ... | ... | 1921             |
| „ J. Beatty (hon.)     | ... | ... | 1921             |
| „ (formerly of India). |     |     |                  |
| „ C. Conn              | ... | ... | 1922             |











